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New Alabama Diocesan is the Suffragan

DPS 88164

NEW YORK (DPS, July 28) -- The Rt. Rev. Robert O. Miller, Suffragan Bishop of Alabama, has been elected diocesan bishop of that diocese to succeed Bishop Furman C. Stough, who will join the Presiding Bishop's staff as Senior Executive for Mission this fall.

Miller won the June 25 election on the second ballot. On both ballots he attracted almost double the number of voters than the second-place finisher, Bishop C. Brinkley Morton of San Diego.

Trailing way behind Miller and Morton were the Rev. Douglas M. Carpenter, rector of St. Stephen's, Birmingham, Ala.; the Rev. Fletcher Comer, rector of St. Mark's, Prattville; the Rev. Ron DelBene, director of the Hermitage, Trussville; the Rev. Jack C. Hennings, Jr., rector of Grace Church, Sheffield; the Rev. George K.G. Henry, rector of Holy Comforter, Charlotte, N.C.; the Very Rev. James L. Sanders, dean of St. John's Cathedral, Knoxville, Tenn., the Rev. Hoyt Winslett, Jr., rector of St. Paul's, Greensboro, Ala., and the Rev. John C. Buchanan, rector of St. Andrew's, Mt. Pleasant, S.C. All were nominees of the process committee, as were Miller and Morton. Nominated from the floor was the Rev. William B. Wright, rector of the Church of the Resurrection, Austin, Tex.

On the first ballot, Miller received 56 clerical and 101 lay votes; Morton received 23 clerical and 59 lay votes. On the second ballot, Miller received 70 clerical and 128 lay, and Morton received 32 clerical and 84 lay votes. Sanders accumulated 29 lay votes on the second ballot, but otherwise none of the candidates ever attracted more than 15 votes at any time.

Stough has announced that he will step down at the end of October to begin his new ministry in New York. It is expected that Miller will be installed sometime in the fall.

Miller is a graduate of Birmingham-Southern College, and he received his divinity degree in 1963 from Emory University in Atlanta.

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He is a former Methodist minister. From 1968 to 1970, he was priest-in-charge of St. Wilfred's, Marion, and Holy Cross, Uniontown, and he was curate and rector of Holy Comforter, Montgomery, from 1970 to 1986. He was a deputy to General Convention from 1976 to 1982. In 1986, he was elected Suffragan Bishop of Alabama.

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Pennsylvania Elects Suffragan

DPS 88165

PHILADELPHIA (DPS, July 28) -- The Diocese of Pennsylvania elected its first black bishop in 204 years on Saturday, June 17, at the Church of the Savior in Philadelphia. Elected suffragan bishop was the Rev. Franklin D. Turner, currently assistant to the Bishop of Pennsylvania for congregations.

As second-in-charge of the diocese, Turner, 52, will assist Bishop Allen Bartlett. He will share with him the pastoral care of clergy and their families and work with clergy in their personal and professional growth. Turner will also work with many of the 169 parishes in the diocese and take leadership in areas yet to be determined.

Turner was elected late in the afternoon on the eighth ballot. A total of nine candidates were in the running, including a woman from Maine, the Rev. Nancy Van Dyke Platt who, if elected, would have been the first woman bishop in the Anglican Communion.

Out of some 900 men who have been elected bishop in the Episcopal Church nationwide, Turner will be approximately the 27th black to assume such a post. The first black priest in the Episcopal Church, the Rev. Absalom Jones, was ordained in Philadelphia in 1804.

Before coming to Pennsylvania in 1983, Turner served as staff officer for black ministries for eleven years at the Episcopal Church Center in New York City. There he assisted in congregational development of black parishes, served as an information officer, and developed networks for the support of black ministries throughout the country. Prior to that work, he served parishes in Washington, D.C. and Texas.

A resident of Wyncote, Penn., Turner is a graduate of Berkeley Divinity School at Yale. He is married and the father of three children.

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The Diocese of Pennsylvania is composed of 80,000 baptized members and covers the city of Philadelphia and the following counties: Bucks, Chester, Delaware, and Montgomery.-- (The Rev.) Lindsay J. Hardin, Diocese of Pennsylvania.

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First Deaf Woman Priest Ordained

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NEW YORK (DPS, July 28) -- On June 17, at St. Stephen's Church in Philadelphia, the Rev. Virginia Nagel communicated vows, made promises, and blessed the congregation -- through use of sign language -- and in so doing became the first deaf woman priest in the Episcopal Church.

On September 1, she will become vicar at Ephphatha Parish, a cluster of six deaf congregations in the Diocese of Central New York. There her duties will be the same as those of any other parish priest: celebrating the Eucharist, officiating at baptisms, weddings, and funerals, counseling, parish visiting, and teaching.

Deaf since a bout with spinal meningitis at the age of five, Nagel, 48, is married and has raised three children.

She graduated from high school in New York at age 16, and majored in biochemistry at Gallaudet College in Washington, D.C. Work as a cardiac technician at the Veteran's Hospital in Albany led to intense interaction with patients, classes in death and dying, and spiritual direction at Holy Cross Monastery in New York.

And then tragedy struck. After a move to Philadelphia, her oldest son died in his sleep at the age of 22, suffocating during an epileptic seizure. Soon after that, her husband had a small stroke; a year later brought a more serious one.

"I found myself thinking a lot about loss and life and death, about what was really important and what was not," she said.

Such thinking was reinforced by active participation at All Souls' Church, a church for the deaf in Philadelphia. Eventually she found herself fighting against what she perceived as God's call to the priesthood.

"I didn't want any part of it at first," she said. "But I knew that's what God was asking. And if you promise to follow Christ

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as your Lord and Savior, how can you say no when he asks something of you?"

Since her ordination to the diaconate in November 1986, Nagel has worked as a deacon at All Souls' and as a chaplain at the Pennsylvania School for the Deaf.

Her biggest fear about her new job has nothing to do with deafness. Rather, she hopes that she will be accepted as a woman priest.

"People may be afraid to give me the chance to show that I can be a pastor. The tough part will be getting people to recognize that I can do everything, even if I wear a skirt."

Since the first deaf deacon, Henry Winter Syle, was ordained in Philadelphia in 1876, approximately 55 deaf clergy have entered holy orders. Some 80 congregation in 26 dioceses now work specifically with the deaf.

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Scene Is Set for Anglican Unity Debate at Lambeth DPS 88167

[EDITOR'S NOTE: This article should be regarded as background material. None of the results of any deliberations will be known until the Conference resolutions are announced during the week of July 31. The Diocesan Press Service mailing of August 11 will provide comprehensive coverage.]

CANTERBURY, England (DPS, July 28) -- Authority and unity in the Anglican Communion is the dominant theme during the early days of the 1988 Lambeth Conference here, as 525 bishops from 27 churches representing nearly 70 million Anglicans around the world gather for a three-week meeting.

The Conference is being held July 17 - August 11 at the University of Kent. It convenes every ten years. The Archbishop of Canterbury himself, Dr. Robert Runcie, at whose personal invitation the bishops come here, stated the theme in stark terms in his opening address to the bishops.

"Do we actually need a worldwide communion?" he asked. "Is our worldwide family of Christians worth bonding together? Or is our paramount concern the preservation or promotion of that particular expression of Anglicanism which has developed within the culture of our own province?"

The Archbishop said that he believes "we do need," and want, a unified Communion, because "it is only by being in communion together that diversity and differences have value. Without relationship," he said, "difference divides."

Runcie's address, "The Nature of the Unity We Seek," emphasized the importance of the subject of unity in the Communion by the scheduling of the talk near the beginning of the Conference and by the directness of the Archbishop's message.

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Presiding Bishop Edmond L. Browning of the Episcopal Church says that one of his paramount concerns as he leads an American contingent of 130 bishops in Canterbury is to support Runcie's effort to preserve unity. This position is being echoed by other American bishops in interviews, and it appears to be the sincere desire of the Conference as a whole.

The point of contention that is serving as a vehicle for the debate is the issue of the ordination of women, which so far has been approved in five provinces in the Anglican Communion.

The Episcopal Church has been ordaining women since January 1977. There are now 1,400 women priests and deacons in the American Church. The 1976 canonical change which allowed for women's ordination also provided for the eventuality of the ordination of a woman as bishop. The first election of a woman to the U.S. House of Bishops is expected to occur in the near future.

Browning has stated repeatedly that "I will never turn my back" on women's ordination or on the Church's wide-ranging efforts to include women, minorities, and other disenfranchised people in the mainstream of its mission and ministry. Browning believes -- as do the Archbishop of Canterbury and many other primates -- that there are ways to preserve unity while maintaining commitment of the Church to women. Runcie announced publicly for the first time two weeks ago in an address to the Church of England's General Synod that he supported the ordination of women.

In his address to the Lambeth Conference on unity, Runcie spoke in considerable detail about unity within the Anglican Communion, ecumenical unity among the Christian churches, and the "unity of all creation."

On unity in the Anglican Communion, Runcie said that while "we must never make the survival of the Anglican Communion an end in itself . . . [it] is not about to dissolve [and] it is a little early to be taking the covers off the lifeboats and abandoning ship."

He said: "I hope the [ordination of women] won't dominate this

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Conference, but we need to recognize that our unity is threatened over [it] whatever we ultimately decide to do. There are dangers to our communion in this Lambeth Conference endorsing or failing to endorse such developments. And there are equal dangers to the communion by trying to avoid the issue altogether."

Runcie said that the worldwide communion is indeed necessary, and the way to make it stronger perhaps is to foster interdependence rather than autonomy.

At the same time, he warned that "should our answer be 'yes' to a minimum structuring of our mutual interdependence--that which is actually required for the maintenance of communion and no more--we would challenge not only the 'go it alone' attitudes of enterprising independence but also the 'I and only I am left' attitudes of those who believe they are the sole repositories of 'true' Anglicanism."

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Women's Community Completes Week of Witness

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CANTERBURY, England (DPS, July 28) -- Presiding Bishop Edmond L. Browning was one of many U.S. bishops who visited the Women's Witnessing Community at the Dominican Priory here during the first week of the Lambeth Conference. The priory is located about a mile and a half from the conference site.

Browning and his wife, Patti, attended a Bible study session on women's stories in Scripture, one of the daily activities offered to Conference participants by the multinational community of women.

"Our primary purpose in being here is to highlight the gifts and concerns of women from throughout the world," said Sally Bucklee, co-chair of the Episcopal Women's Caucus committee that organized the witness. The Rev. Fran Toy was the other co-chair.

The week-long series of programs at the priory reflected this intent. On the first night, women from Uganda and Kenya presented stories and songs that left the crowded room of participants "inspired and moved," as the Rev. Tanya Beck from the Diocese of Indianapolis put it. A role-play depicting a true situation in a barrio of Brazil was enacted in the Tuesday program by Simea Meldrum, a postulant from the Province of Brazil, and the Rev. Nilda Lucca-DeAnaya from Puerto Rico, whose talks described the similarities women face in situations of poverty everywhere. "We simply have to find ways as a Church," Meldrum said, "to put bread in the mouths of our children...and in so doing, to win friends for Jesus."

The evening programs concluded on Thursday with a visit from the Rev. Florence Li Tim-Oi, ordained priest 44 years ago in China and the first ordained woman in the Anglican Communion. Quietly recounting the circumstances of her ordination while working with refugees during World War II, Li's words brought a stillness over the crowded priory room. The evening concluded with a worship service, led by Li and others, which included the renewal of baptismal and ordination vows.

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With the evening presentations and Bible studies, the priory's week-long program featured a daily prayer vigil, attendance at the noonday service at the nearby cathedral, and special liturgies coordinated by the Rev. Vienna Cobb Anderson, rector of St. Margaret's, Washington, D.C., Dozens of bishops, bishops' wives, lay and clergy women and men had tea, coffee, fruit and sweets at the priory, and stayed for informal conversations in a low-key setting.

On the conference's "London Day" July 26, members of the Women's Witnessing Community joined supporters of the English and Australian Movement for the Ordination of Women for song and prayer outside St. Paul's Cathedral after the huge Lambeth service. They spent the afternoon at a nearby church where speakers recommitted themselves to working for the opening of Holy Orders to women in all provinces of the Church.

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LAMBETH BRIEFS

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African Bishops Struggling to be Heard at Lambeth

CANTERBURY, England (DPS, July 28) -- The apparent preoccupation of the Lambeth Conference with women's ordination has so worried African bishops about the fate of other issues that they have met to release a statement to state their concerns.

In interviews with journalists, they are pointing to "an obsession at this conference" over the ordination of women, while issues that are critical to them -- hunger, poverty, international debt, human rights, and refugees -- will have to come to be seen as the most important issues.

Archbishop Desmond Tutu of Southern Africa, whose call for a fast of African bishops today has been strongly approved by his brother African bishops, said, "While for me the issue of the ordination of women is important, seen in the perspective of the struggle for liberation, it can't become what seems to be happening to us now -- the all-consuming concern."

He said, "I am in a Bible study group with a bishop from Brazil, and he says he is concerned by the seven million children roaming the streets, about an appallingly high infant mortality rate, about the gap between the rich and poor.

"And there is also unhappiness in that we are being constricted in the worship -- what was meant to be a help has now seemed to be something that has hobbled people, and we tend to use one language [English] and people are very inhibited."

The bishops from Africa have now supported a move to strengthen the Council for the Anglican Provinces in Africa as a result of these concerns, and have asked each of the ten primates from the continent to appoint a bishop to serve on the working group to draft resolutions relevant to the needs of Africa for the Lambeth Conference.

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The fast called for by the bishops is meant to help the people in Africa realize that their bishops were conscious of their problems.

Meanwhile, concern has become so acute that a special plenary to consider issues arising from the African regional meetings has been called for later today. This is the first such major aberration in the Conference schedule.

Ecumenical Presence at Lambeth Biggest Ever

CANTERBURY, England (DPS, July 28) -- For the first time the four United Churches of South Asia are full members of a Lambeth Conference. Participating in all deliberations are bishops from the Church of North India, Church of South India, Church of Pakistan, and Church of Bangladesh. Each of these ecumenically-based bodies is united with the Anglican Communion. Also participating as full members are bishops from the Philippine Independent Church, Mar Thoma Syrian Church (based in India), and the Old Catholic Churches. Observing at the Conference are representatives of the World Council of Churches, Roman Catholic Church, Armenian Church (Catholicosate in Armenian S.S.R.), Armenian Church (Western Prelacy), Assyrian Church, Baptist World Alliance, Christian World Communions (Seventh Day Adventists and Disciples of Christ), Coptic Church (Egypt), Ethiopian Orthodox Church, Greek Orthodox Church in Antioch, Lutheran World Federation, The Orthodox Church, Syrian Orthodox Church, World Alliance of Reformed Churches, and World Methodist Council.

Worship and Bible Study at Lambeth

CANTERBURY, England (DPS, July 28) -- The task of devising worship for more than 1,000 persons from differing cultural backgrounds for three weeks has fallen to the Rt. Rev. Alastair Haggart, former Primus of Scotland, who is chaplain of the Conference. He is assisted by Mother Janet, Prioress of Whitby. Components of their plan are: daily worship, Bible study, four major services of worship, two "services of light," and sessions for bishops' wives.

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Daily worship includes Matins and Eucharist each morning and Evensong at night. Provinces are rotating the planning of daily worship. For the first time, Bible study is being conducted in small groups of about 10 bishops each. The four large services are: opening and closing Eucharists at Canterbury Cathedral, a Eucharist at St. Paul's Cathedral, London, and a Family Eucharist for bishops and wives in the Conference plenary hall. Archbishop Desmond Tutu will lead will lead one "service of light" in the plenary hall to be followed by a service of prayer and worship conducted by primates from troubled lands, and the second such service will take place on Hiroshima Day.

Lambeth Put Into Historical Perspective

CANTERBURY, England (DPS, July 28) -- The Rev. Professor Owen Chadwick, Regius Professor of Modern History at Cambridge University, presented a studied and witty historical perspective of Lambeth Conferences to the bishops on July 19 in a plenary hall address. He said there were three reasons why the series of "meetings" was launched in 1867: the Canadian bishops asked the Archbishop of Canterbury for such a gathering, because they felt isolated and out of touch; the Anglican Communion was becoming international and there was a need for information; and to decide who was the rightful Bishop of Natal. Chadwick said there are three major problems with such international "councils" of bishops: language differences; "outside pressure" in that "it is obvious that bishops from all over the world meeting together is a political act"; and the fact that "unreal decisions are made." But, he said, it is also a fact that the issues before Lambeth Conferences do matter. Perhaps the two most notable contributions made by the meetings over the years have been the famous Lambeth Quadrilateral of 1888, which offered four prerequisites for Christian unity, and the Lambeth Appeal of 1920, a second challenge to the universal Church on unity. Among the several humorous anecdotes in Chadwick's lecture -- attended by all but a few of the bishops--was

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one concerning the former Bishop of Peterborough, who in 1876 said of the Bishop of Lincoln, "He was inopportune and mischievous in the most saintly way."

Lambeth Conference Translated Into Five Languages

CANTERBURY, England (DPS, July 28) -- For the first time, the Lambeth Conference proceedings are being simultaneously translated into languages other than English. Spanish, French, Japanese, and Swahili are provided, and interpretation in other tongues, such as Korean and Portuguese, is available on request. Some of the plenary sessions are being chaired in the four principal non-English tongues.

Bishops Pose for the Traditional Group Photograph

CANTERBURY, England (DPS, July 28) -- Five hundred bishops gathered on the campus of the University of Kent under gray skies, July 20, for the traditional Lambeth group photograph. As the hour of two o'clock in the afternoon approached, bishops of all colors and sizes were seen making their way to the designated spot in front of the university library on a dizzying pattern of pathways--many of them donning their cassocks, rochets, chimeres, and scarves as they walked. After a time, the chief photographer got the bishops to their places with a bullhorn--his amplified remarks were usually calculated to get a good laugh and this added just the right spirit of levity to the happening--and six exposures were made. A thirty-by-eight-inch copy will be made available to each bishop. There was some worry over the results, however, by none other than the Archbishop of Canterbury, who was heard saying softly to the Secretary of the Conference, Canon Samuel Van Culin, "Last time, you know, they overexposed it."

Lambeth Sends Message to Mandela

CANTERBURY, England (DPS, July 28) -- Archbishop of Canterbury Robert Runcie sent the following message to jailed black South African

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leader Nelson Mandela on his 70th birthday, July 17: "The archbishops and bishops of the Anglican Communion gathered at Canterbury for the Lambeth Conference send birthday greetings on a day when we remember you and your family in our prayers." The telegram was sent to Pollsmoor Prison in Cape Town; Mandela has been imprisoned for 25 years.

Bishops Urged to Communicate with the Poor

CANTERBURY, England (DPS, July 28) -- Commitment to the poor as an indispensable aspect of living close to God was passionately affirmed by the Rev. Gustavo Gutierrez, pastor-theologian at Catholic University, Lima, Peru, and one of the founding fathers of liberation theology, in a Lambeth plenary, July 20. The question for the Church, Gutierrez said, is how to speak of God, the great mystery. That communication must begin with contemplation and silence so the Church can understand that poverty means death and that the poor are "significant" beyond mere statistics, he noted. Efforts to "do theology" with the poor lead to different "ways" of living faith and hence different theologies, said Gutierrez, who spoke from his own upbringing in a poor community and his continuing ministry in a poor country. The theologian said that any theology must carry the message: "God loves you." And since the most important biblical message is the freely given love of God to which the poor are "very sensitive," Gutierrez said, "that is why the voice of the poor is important for all Christians."

Bishops and Wives Take a Day in London

CANTERBURY, England (DPS, July 28) -- The bishops and their wives took a day away from their deliberations on July 26 to worship at St. Paul's Cathedral, dine at Lambeth Palace, and attend a garden party at Buckingham Palace. Early in the morning, they were bused to the capital city an hour and a half away, and launched into a day of activities carefully planned by the Lambeth organizers. At St. Paul's,

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the cathedral church of the Diocese of London, the 10:00 a.m. Eucharist featured commemoration of Australia's bicentennial and a sermon on the Beatitudes by the Primate of Central Africa. Rosalind Runcie, wife of the Archbishop of Canterbury, then invited the bishops and wives to Lambeth Palace, the Archbishop's official residence and office, for a served luncheon in the garden. All then jumped into the motorcade of buses -- over a dozen in all -- for the traditional garden tea at Buckingham Palace. In attendance were the Queen, Prince Philip, Prince Charles, Princess Diana, and Princess Margaret. Several dozen Lambeth visitors had a chance to speak briefly with one of the Royal family. The garden party, which is viewed as an unfortunate anachronism by some bishops, has its origins in the fact that the host of the Conference, the Archbishop of Canterbury, heads a state church, the Church of England, whose titular leader is the British monarch.

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THE ARCHBISHOP OF CANTERBURY'S OPENING ADDRESS
AT THE
LAMBETH CONFERENCE 1988
JULY 18, 1988

DPS 88170

"The Nature of the Unity We Seek"

I. Introduction

Let me begin with a homely illustration. My mother read detective stories -- mystery stories, where the secret is revealed on the last page. But she had a habit of reading the last chapter first, thus seeing how it all fitted together. I follow her in turning your attention to the last chapter of the last book of the Bible.

In the Book of Revelation we are given a vision: a new heaven and a new earth, and the holy city, New Jerusalem, coming down from God out of heaven. Here is God's disclosure of the unity of the whole human family. The Lord God Almighty and the Lamb are the central focus of the holy City. All the nations shall walk in the light of the glory of God and of the Lamb. The Kings of the earth shall bring with them the glory and honour of the nations. And the gates of the City shall not be shut. (cf. Rev. 21:22-27). Exclusiveness is not a characteristic of the City of God.

Neither the Church nor the world 'sets the agenda': God has his agenda of shalom, unity and communion. We must seek to be loyal to it. So the question of Christian unity always needs to be considered in the light of what it's for. What would be the value of unanimity without purpose? Human unity is the goal of God's mission to this creation -- though in relation to the Lamb on the throne. Christian unity is part of our share in that mission, the sending of God's Son and his Gospel and his Church to the ends of the world.

As I look around this plenary assembly of the Lambeth Conference I see in so many of you the personal embodiment of God's mission in a divided world. As Anglican bishops, bishops in full communion, and as ecumenical observers, you come with wounds humanity cannot by itself heal: the wounds of Southern Africa and Uganda, Sudan and Ethiopia; the wounds of the Philippines, Korea and Sri Lanka; of Nicaragua, El Salvador, Argentina; of Jerusalem and the Middle East;

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the wounds of Ireland; the wounds of affluent societies where there is often so much to live with but much poverty, shallowness and confusion in inner spaces, and violence and self-indulgence in human relations; the great global wounds of distrust between East and West, and the increasing disparity between North and South. Look at each other as human beings bearing the marks of human brokenness. But look at each other also as fellow citizens of the heavenly city. As those who worship the Lamb and who are thus constituted within Christ's Church as a sign of hope for the whole human race, the bearers of the Gospel of reconciliation.

It is within this broad agenda -- God's Agenda for the unity of all creation -- that we must set the no less divine agenda of Christian unity and the unity of the Anglican Communion. An ecumenical observer put this strongly at the meeting of the Anglican Consultative Council in Singapore last year. All discussion of ecumenical matters, he argued, should constantly have in mind the purpose of the church as sign and sacrament of the Kingdom. 'It is,' he said, 'only where people actually bleed and weep that their wounds can be bound up and their tears wiped away.' How can we see the heavenly vision and at the same time tolerate women and men, God's masterpieces, belittled by reason of their colour, sex, or social class?

The structure of my address is dictated by this fundamental agenda. But we have to begin somewhere specific and concrete. For a while bishops with deeply opposing convictions must live and debate and pray together as neighbours.

We shall do this in the company of representatives of the world-wide Church through the presence of bishops in communion and the ecumenical observers. We shall be taking important decisions about our relations with other churches and looking with some rigour at the goal of Christian unity.

So we begin where we are. I shall speak in what follows of unity within the Anglican Communion, of Ecumenical Unity among the Christian Churches, and finally of the Unity of All Creation.

II. Unity within the Anglican Communion

I want to begin what I say about unity within the Anglican Communion with a strong affirmation of gratitude. Our mood is eucharistic, in spite of the conflict and debate we must realistically anticipate. We give thanks to God for our communion with him and with each other as Anglican Christians. As I travel round the Anglican Communion I am filled with enthusiasm for what I see and hear, and especially for the people I meet at the local level.

So I've had to say with some vigour to the British press of late that the Anglican Communion is not about to dissolve. And to the Church of England Synod that it is a little early to be taking the covers off the lifeboats and abandoning ship.

So let us maintain the tone of joy and thanksgiving with which we began the Conference at the eucharist yesterday and with which we begin each day. The ecumenical presence among us is also a sign of mutual confidence and trust.

But I want to say too that we must never make the survival of the Anglican Communion an end in itself. The Churches of the Anglican Communion have never claimed to be more than a part of the One Holy Catholic and Apostolic Church. Anglicanism, as a separate denomination, has a radically provisional character which we must never allow to be obscured.

One of the characteristic features of Anglicanism is our reformation inheritance of national or provincial autonomy. The Anglican tradition is thus opposed to centralism and encourages the thriving of variety -- as in nature you need some wildlife as well as cultivation for healthy growth. This is a great good. There is an important principle to be borne witness to here: that nothing should be done at a higher level than is absolutely necessary.

So Anglicans have become accustomed to speaking of a dispersed authority. And we are traditionally suspicious of the Lambeth Conference becoming anything other than a Conference. We may indeed wish to discuss the development of more solid structures of unity and coherence. But I for one would want their provisional character made absolutely clear; like tents in the desert they should be capable of being easily dismantled when it is time for the Pilgrim People to move on. We have no intention of developing an alternative Papacy. We would rather continue to deal with the structures of the existing Petrine Ministry, and hopefully help in its continuing development and reform as a ministry of unity for all Christians.

But Anglican unity itself is most characteristically expressed in terms of worship. Here we have much in common with the Eastern Churches, whose very name implies a unity through right worship -- Orthodoxy. This is a proper corrective to an over institutional view of Christian unity and to an over intellectual understanding of unity through assent to confessional formulae.

In liturgical worship the Scriptures are proclaimed, the Creed is confessed, the Sacraments are celebrated, and all is given order through an authorized episcopal ministry. You will recognize here the elements of the Chicago-Lambeth Quadrilateral, first formulated one hundred years ago. It is a description of the cohesive ingredients of

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the worshipping community. The glue which binds us together.

Nevertheless, I do not wish to sound complacent. There are real and serious threats to our unity and communion and I do not underestimate them. Some of them are the result of Gospel insights; for example the proper dignity of women in a Christian society. I hope it won't dominate this Conference, but we need to recognize that our unity is threatened over the ordination of women to the priesthood and episcopate in whatever we ultimately decide to do. There are dangers to our communion in this Lambeth Conference endorsing or failing to endorse such developments. And there are equal dangers to communion by trying to avoid the issue altogether.

Such conflict is particularly painful, because the glue which binds us together is not so much juridical, but personal, informal and expressed in worship. An impairment of communion for Anglicans is not essentially about canon law but at the much deeper personal level of sharing in the eucharistic worship of the Holy Trinity. So we tend to shy away from a conflict which has such destructive potential. This is of course a serious mistake.

We need to recognize the persistence and place of conflict in Christian History. There has never been sharper conflict among Christ's people than the great debate over the admission of the Gentiles to the Church without the ceremonial law. Think of Paul withstanding Peter to the face (Gal. 2:10).

Nor were the early Ecumenical Councils of the Church any easier: tempers blazed on the doctrines of the person of Christ and the Holy Trinity, charge and counter-charges were levelled, coalitions were formed. At the Council of Ephesus the monk Shenouda hurled a copy of the Gospels at Nestorius. A gesture at once orthodox and effective, for it struck him on the chest and bowled him over. Mind you I'm not advocating this as a procedural device here.

And yet in and through such unholy conflict the Church eventually, and never without difficulty, came to a common mind. Through the initiatives of prophets and primates, the deliberations of synods, and the active response of the whole Church, the Holy Spirit has been at work. Conflict can be destructive. It can also be creative. We are not here to avoid conflict but to redeem it. At the heart of our faith is a cross and not, as in some religions, an eternal calm.

At the Lambeth Conference the Anglican Communion tries to discern what is of the Spirit, and what is not, and to express this in a living voice.

In any case the problem that confronts us as Anglicans arises not from conflict over the Ordination of women as such, as from the relationship of independent provinces with each other. Although we have machinery for dealing with problems within a diocese and within a province, we have few for those which exist within the Communion as a whole.

Another reason for looking critically at the notion of the absolute independence of Provinces arises from our ecumenical dialogues with worldwide communions. These require decision and action at more than a provincial level. And our own experience as a world communion also teaches us the importance of a global perspective at a time when political concerns for 'national security' often militate against international co-operation and diminish the significance of world organisations such as the United Nations.

The New Testament surely speaks more in terms of interdependence than independence. The relationship of Jesus with the Father in the bond of the Holy Spirit as witnessed in St. John's Gospel surely gives us the pattern of Christian relationship. Life together in communion implies basic trust and mutuality. Think of Paul speaking of life in the Body in his first letter to the Corinthians: 'The eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you (I Cor. 12:21).' The good of the Body requires mutual recognition and deference in Christ. Or think of Paul's collection for the saints in Jerusalem, a practical expression of communion on the theological ground of unity in Christ.

The idea of interdependence is not new to Anglicanism. The Toronto Conference of 1963 which gave us the slogan 'mutual responsibility and interdependence in the Body of Christ' also gave birth to the whole Partners-in-Mission process. But the full consequences of such mutual responsibility and interdependence have hardly yet been realized. It has taken the disagreement over the ordination of women to point up the implications for the Communion. Here is powerful illustration of the fact that conflict has creative potential.

It can be put this way: are we being called through events and their theological interpretation to move from independence to interdependence? If we answer yes, then we cannot dodge the question of how this is to be given 'flesh': how is our interdependence articulated and made effective; how is it to be structured? Without losing a proper -- but perhaps modified -- provincial autonomy this will probably mean a critical examination of the notion of 'dispersed authority.' We need to have confidence that authority is not dispersed to the point of dissolution and ineffectiveness.

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Should our answer be 'yes' to a minimum structuring of our mutual interdependence -- that which is actually required for the maintenance of communion and no more -- we would in fact be challenging the alarming isolationism and impatience I detect on both sides of the debate about the ordination of women. We would challenge not only the 'go it alone' attitudes of enterprising independence but also the 'I and only I am left' attitudes of those who believe they are the sole repositories of 'true' Anglicanism.

Let me put it in starkly simple terms: do we really want unity within the Anglican Communion? Is our worldwide family of Christians worth bonding together. Or is our paramount concern the preservation or promotion of that particular expression of Anglicanism which has developed within the culture of our own province? Wouldn't it be easier and more realistic to work towards exclusively European, or North American, or African, or Pacific forms of Anglicanism? Yes it might. Cultural adaptation would be easier. Mission would be easier. Local ecumenism would be easier. Do we actually need a worldwide communion?

I believe we do because Anglicans believe in the One Holy Catholic and Apostolic Church of the Creed. I believe we do because we live in one world created and redeemed by God. I believe we do because it is only by being in communion together that diversity and difference have value. Without relationship difference divides.

This is why I have called the present Lambeth Conference. This is why I have visited many of the Provinces of the Anglican Communion in solidarity with both your joys and your sufferings. I have tried to be a personal and visible presence of the whole Anglican family in places like the Province of Southern Africa where solidarity between the worldwide Church and particular Christians is a Gospel imperative if ever there was one.

So I believe we still need the Anglican Communion. But we have reached the stage in the growth of the Communion when we must begin to make radical choices or growth will imperceptibly turn to decay. I believe the choice between independence and interdependence, already set before us as a communion in embryo twenty-five years ago, is quite simply the choice between unity or gradual fragmentation. It would be a gentle, even genteel, fragmentation. That much of Englishness still remains. Nor would it be instant. As I have said, the Communion is not about to disappear tomorrow. But a decisive choice is before us. Do we want the Anglican Communion? And if we do what are we going to do about it?

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III. Ecumenical Unity among the Christian Churches

When we turn to unity among the Churches we have similar hard question to ask. For there is a feeling that the ecumenical movement has run into the sand and there is a lassitude and scarcely veiled apathy about unity discussions. A prominent English spiritual writer has called ecumenism 'the last refuge of the ecclesiastical bore' (H Williams).

Certainly there have been Ecumenical failures to account for the evaporation of the enthusiasm of a generation ago. And Anglican Churches have been prominent in all parts of the world -- except the Indian subcontinent -- for failing to endorse national unity schemes.

But my answer to ecumenical apathy is to say look at the local scene. The most encouraging sign of ecumenism in the last few years in many parts of the world has been the startling growth of local covenants and areas of ecumenical experiment.

Couple this local activity to the achievements of the various theological conversations between the Churches -- you have the Emmaus Report as part of your preparatory material -- and it is hard to sustain objectively the view that ecumenism is in the doldrums.

But as well as apathy there is also some hostility to the idea of Christian unity. The very process of ecumenical discussion raises the question of what each partner believes. The issues of the identity of separate churches is sharpened. I like to tell the story of the old Scotsman who became more and more agitated at the time of the Anglican Presbyterian unity discussions some years ago. He would not have bishops in the Scots Kirk. His family could not understand this. 'But father,' they said, 'you're an atheist.' 'Aye,' he replied, 'but I'm a Presbyterian atheist.'

My answer to this is to agree that Ecumenism is a risk. We risk the loss of denominational identity in the search for Christian identity -- what C.S. Lewis meant by 'Mere Christianity.' Ecumenism is not in fact a threat to our identity but its enlargement.

An additional consequence of this anxiety about identity is that we may be tempted to rest content with denominational federalism rather than the catholic diversity of the coming Great Church. Agreement in faith, it is argued, is impossible to achieve, nor does the New Testament give warrant for it. For communion in faith we must substitute the co-existence of radically different styles of faith and ecclesiastical life. Instead of visible organic unity grounded in agreement in faith it would be better to lower our sights and work for the lesser goal of a federal ecumenism.

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But does New Testament diversity license us to settle for co-existence? Such a view fails to take account of the development of 'catholic' structures within the New Testament itself. The Pastoral Epistles witness to a recognition of the need for bonds of unity to hold the diverse Christian communities together.

There is need here to attend carefully to the evangelical contribution to ecumenism.

For despite the doubts of evangelicals about structures and ministries for unity, I look forward to a major contribution from them because of their unwavering and biblically grounded conviction that there is One Lord and One Faith. This is itself a wholly constructive critique of the position of those who simply want to rest content with federalism.

Another important evangelical insight -- derived from the Reformation -- is that the Church is in constant need of renewal. The Church exists for the Gospel and not for itself. We would all want to acknowledge the achievements and growth of contemporary renewal movements. Before this Conference I attended SOMA -- Sharing of Ministries Abroad -- which is powerful in charismatic enthusiasm and remains eager to be loyally Anglican. I applaud their loyalty to our Communion and their longing for the renewal of the whole Church in the freshness of faith. There are many groups like them, in all the Churches, who are in revolt against cerebral, institutional religion -- and, to be frank, against some of the ingredients of this lecture.

My hesitations are that such movements can tend to sit in judgment on the institutional Church. It's safer -- it is said -- to stick with 'real' Christians! But it was Luther himself who said that you needed the Church to preach the Gospel in the first place. Furthermore, such attitudes leave little room for the seeking pilgrim. The student who, when asked to give his whole life to Christ, said: 'I still know so little of my own life and need to know so much more of the Christ to whom I am to be committed,' should not be lost to the Church. We need commitment: yes. But expressed in a variety of styles: some enthusiastic and emotional; others questioning and intellectual others through traditional rite and ceremony; yet others on fire for peace and justice.

Fundamental to the unity of the Body of Christ is our common confession of Jesus as Lord. Subordinate to this are a number of visible signs of the existing communion between the Christian Churches which institutional schism has impaired but not altogether taken away: the confession of one apostolic faith revealed in the Scriptures and set forth in the Catholic Creeds; the practice of one baptism with water, in the name of the Trinity; a common concern for the poor and powerless, manifesting itself in a community of resources; an

acknowledgement of shared goals and values derived from the belief that humanity is created in the image of God; and a common commitment to the apostolic mission Christ has entrusted to his Church.

All these are largely and widely shared by the ecumenical community. They point to an existing unity between the Churches. But for full ecclesiastical communion, for the fullness of the unity we seek, this existing unity requires development and embodiment. This brings us inevitably to the structures which will serve both the unity and diversity of the Church.

One such instrument of unity is the historic episcopate. But here Anglicans have to be very careful to commend episcopacy without the negative overtones, which Christians of 'non-episcopal' Churches have so often heard. I hope our discussion of Anglican-Lutheran relations and the Lima text can be the context for a new affirmation of the value of episcopacy as a sign of the apostolicity of the whole Church, the continuity of the Christian community in time and space.

Another instrument of unity is the council or synod. From the beginning of the Church it has been necessary to come together for conference debate and decision. Here I am particularly anxious that we listen to the voice of the Orthodox Churches for whom synods and councils have such an important place.

It would be good if there could be some conversation between our Orthodox observers and the bishops from Africa because I am struck by some similarities in the way in which decisions are reached. In an Orthodox Synod much emphasis is given to the achievement of moral consensus. In the African tradition this is also the case.

In other parts of the Communion we have developed a more legalistic attitude to councils. I sometimes think one of the most visible English exports, as I go round the Communion, is a lawyer in a wig. In the Church of England, when a decision is about to be taken in Synod, the Registrar calls 'divide': the very word for schism and the exact opposite of the true meaning of Synod -- to walk together.

If we still have some things to learn about Synodical Government I also believe we have something to give the Roman Catholic Church. For me the major criticism of ARCIC must be its lack of emphasis on the role of the laity in the decision making of the Church.

As Anglicans we are trying to learn how conciliar bodies such as this Conference, the Primates Meeting and the Anglican Consultative Council all relate together. We should be particularly glad to welcome the ACC's full presence among us as we explore how we maintain our unity together. As bishops we bring our diocese with us. But we

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also need the special interest groups the ACC can represent. Nor is the exploration of new ways for the Church to come together in council limited to Anglicans. All the Churches need to look together for models of common decision making of the Church.

To bishops and councils I would also want to add primacy. ARCIC puts before Anglicans the question of an episcopal primacy in the Universal Church: an instrument of unity we have been lacking since Henry VIII's juridical break with Rome in the sixteenth century. Not all Anglicans view the restoration of such an office with equanimity. ARCIC, it must be remembered, is not proposing restoration but a reform of primacy as a ministry of unity.

In October 1986 I visited Assisi to pray for peace at the invitation of Pope John Paul with Christians ranging over the whole Christian spectrum. And alongside Christian leaders were representatives of all the great world religions. That Day of Prayer for Peace was something I had wanted to see since Pope John Paul made his ecumenical pilgrimage to Canterbury Cathedral. We spoke of the idea then and I gave it all the encouragement I could. Whether we like it or not there is only one church, and one bishop, who could have effectively convoked such an ecumenical gathering.

At Assisi I saw the vision of a new style of Petrine ministry -- an ARCIC primary rather than a papal monarchy. Pope John Paul welcomed us -- including other Anglican primates present here at this Conference -- but then he became, in his own words 'a brother among brothers.' And at the end we all bundled into the same bus and the Pope had to look for a seat!

In serving the Gospel, and thus the unity of the Church, bishops, synods and primacy are structures in radical need of reform and renewal. But we must beware of an ecumenical idealism which prefers to wait around until episcopacy, synods or popes are exactly as we would have them. Renewal then would become an excuse for inaction, a retreat from committing ourselves to each other as we are. It would be like a perpetual engagement in which marriage was for ever being postponed until the partners were perfect. No, the way to perfect your partner is to enter a new and more intimate relationship so that mutual change comes by intrinsic desire rather than extrinsic demand.

As with the Anglican Communion, so ecumenically: we must move from independence to interdependence. And the same question necessarily arises: 'Do we want unity?' I do because our Lord prayed for it on the eve of his passion. I do because our Lord prayed for it in the context of mission -- 'That they all may be one'...that the world may believe.' I do because neither conflicting Churches, nor competitive Churches, nor co-existing Churches will be able to embody

effectively the Gospel of reconciliation while the Churches themselves remain unreconciled. Do we Anglicans really want unity? We must do if we are to be instruments of unity and communion to a divided world.

IV. The Unity of All Creation

This leads me to that wider ecumenism which we all desire and is the original meaning of oikumene with which we began. I have not ventured into inter-faith dialogue because I am conscious that this address is directed to those who can respond tomorrow. But a comprehensive coverage of my title would certainly demand from me something of the encounter with world religions. It will be an important part of the Conference agenda. For me all people of faith, all those with spiritual awareness, possess potential for greater unity through dialogue, through fellowship, and the service of the wider community. For me Jesus Christ is the definitive encounter with the divine. But that is not to deny that we can deepen our spirituality, increase our sincerity and take wider action for peace and justice through inter-faith cooperation. That is why I went to Assisi.

I make no apologies however for spending time on unity among Anglicans and with fellow Christians. It would be hypocritical to avoid our particular domestic problems for the sake of rhetorical concern for global unity about which this conference can itself do very little.

Indeed, the penitential recognition of the fragmented nature of the Christian family may usefully prevent us from glib talk about human unity which only too easily slides into secular optimism and the discredited liberal notion of inevitable progress. To speak (in the language of our conversations with Reformed Christians) of the Church as the sign, instrument and foretaste of the Kingdom is not to be equated with utopianism.

Yet though the Kingdom is not susceptible of political arrangement, the Christian leader cannot escape specific political questions. If bishops keep to the safe paths of moral generalities, they are dismissed as impractical idealists. If they chance their arm and venture social comment, they are accused of technical incompetence and political interference. We cannot win. Here I believe the Churches need to listen to each other's experience. The older Churches can learn much by sharing in the debate of the younger Churches about 'liberation theology.' Not that Kingdom imperatives will mean the same solutions in each place, but that we must all bring a gospel critique to our respective societies.

Christians have particular insights. Because their ultimate vision is of the kingdom of God, of men and women caught up in the divine interdependence of the Holy Trinity, they are unlikely to rest

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content with any existing political arrangements. The Christian vocation is to live in society, in communion. And so the search for communion among Christians gives us a pattern for the wider communion of all humanity.

I have glimpsed this among Christians in many different parts of the world. I think of a Lutheran eucharist in Dresden, East Germany, totally destroyed by Allied bombing in the Second World War. There were hundreds of young people in the congregation. I was invited to assist in the distribution of the Sacrament and as the people received Communion some whispered, 'Thank you for coming,' or the like, after their Amen to the Blood of Christ. Here was the Church of Jesus Christ transcending the man-made political divide between East and West.

An AIDS clinic in San Francisco is supported by the Episcopal and Catholic Churches embodying the same Gospel message of love, pastoral care and hope. You too, will have stories from your own Churches, to inspire us.

But the unity God intends does not fall short of the whole creation. Someone said recently: 'preoccupation with the human is beginning to sound distinctly parochial.' Kiev, which I visited recently, the cradle of the Russian Church, is not far from Chernobyl. Perhaps because of this one of the bishops stressed the urgency of a serious Christian discussion of environmental and ecological issues. Scientists today would also wish to stress the 'interdependence' and balance of nature, rather than a misunderstood, competitive, evolutionary theory.

I am reminded of a prayer of the Ojibway people of Canada:

'Great Father,
Look on our brokenness,
We know that in all creation
Only the human family
Has strayed from the Sacred Way.

Great Father,
Holy One,
Teach us love, compassion and honour
That we may heal the earth
And heal each other.

I began with the Heavenly City. If you go on in the final chapter of Revelation you will remember that the River of the Water of Life flows through the city and on either side there is the Tree of

Life. A Garden City. An echo of that original paradise of the first book of the Bible in which, under God, Man and Woman, are the gardeners of creation.

It is our conviction as Christians that in Jesus Christ (himself once mistaken for a gardener) we come to share in the Second Adam, the renewed humanity. It is the task of the one Church of Jesus Christ to embody more visibly this new humanity as Good News for all people and all creation. Let me end with two verses from the Epistle to the Ephesians, the Epistle of Unity, which brings all this together:

'For (God) has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.'
(Eph 1:9-10)

This is the unity Christians seek.

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NOTES TO EDITORS

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The Episcopal Church Center is accepting applications for two professional positions. To apply for either of these positions, please send resume with three professional references to James A. Lewis, Human Resources Office, Episcopal Church Center, 815 Second Ave., New York, NY 10017. The Church Center is an equal opportunity employer operating under the affirmative action guidelines of the Executive Council and the General Convention of the Episcopal Church.

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This position in the Overseas Development Office has primary responsibility for management of office work flow, supervision of two support staff, and coordination of the various logistical functions required to implement the overseas development programs and projects. Long-range planning, budget development, and the ability to represent the coordinator in management decisions are key functions of this position. The primary focus of Overseas Development is to act as a partner in the implementation of experiential skill training processes with diocesan and provincial church leaders. Prefer candidates with two to five years experience with an international development agency in Asia, Africa, or Latin America. Administrative and budget management experience, proficiency in written and spoken English, and ability to travel overseas at least 30 percent of the time are required; command of another language would be useful. All applicants must be Christians willing to worship with Episcopal/Anglican partners, committed to developing the capacity of indigenous leaders, and sensitive to working in cross-cultural situations.

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Corrections

Correct information relating to the South Africa boycott Convention resolution is given in DPS 88161. In DPS 88152, the paragraph beginning "Defeat at least two..." should be deleted.

In DPS 88156, "Browning Takes Lead on AIDS Ministry," the date in the paragraph beginning "Browning intends to invite..." should be November 13.

In DPS 88158, the word "Triennium" in the headline should be replaced by the word "Annual."

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